X 796 [805] 776 [735] **The eighth month they called Uei tecuilhuitl. On the first day of this month they observed a feast to the goddess named Xilonen (goddess of the tender maize). On this feast they gave food to all the poor men and women—old men, old women, boys, girls—in honor of the goddess. They slew a woman, on the tenth day of this month, arrayed in the ornaments with which they represented the same goddess.**

Al octauo mes llamauã Vei tecuilhujtl: En el primero dia deste mes, haziã fiesta a la diosa llamada Xilonen (diosa de los xilotes) en esta fiesta dauã de comer a todos los pobres hombres y mugeres, viejos y viejas, njños y njñas, a honrra desta diosa: matauã a vna muger a diez dias deste mes, compuesta cõ lós ornamẽtos con que pintauã a la mjsma diosa.

Chapter 8
Uei tecuilhuitl

X 796 735 262 For eight uninterrupted days before the feast, they fed men and women, young and old. Then, very early in the morning they gave them to drink a kind of gruel which they call *chienpinolli*. Each one drank as much as he wished. And at noon they placed all in order, seated in their rows, and they gave them *tamales*. He who gave them [out], gave each one as many as he could hold in one hand. And if one of them exceeded the bounds of custom so much as to take [*tamales*] twice, they mishandled him and took from him those which he had, and he went with nothing. This [feasting] the lords brought about in order to give comfort to the poor; for at this time, ordinarily, there is a want of the necessities of life.

X 796 536 [302] [373] All these eight days they danced and moved in rhythm, men and women together performing the ceremonious movement, all heavily adorned with rich vestments and jewels. The women wore their hair unbound; they went with hair down, dancing and singing with the men. This dance began at sundown, and they continued in it until nine o'clock. They carried many lights (like great torches) of resinous wood, and there were many braziers or bonfires which burned in the same courtyard in which they danced. In this dance or solemn movement they went with hands joined [to those of other dancers], or embraced—the arm of one grasping the body of another as in an embrace, and the other likewise [holding still] another, men and women [alike].

1. Marginal notation: *Seuen ganlos[?] XX et cetj.*
3. Marginal notation: *Pij papas et Mex.*

Cap. 8.

1	*e*	KL.	**Vei tecujlhujtl**	*e*	*22*[1]
2	*f*		Dauan de comer a hombres y mu-	*f*	*23*
3	*g*		geres chicos y grãdes ocho dias con-	*g*	*24*
4	*A*		tinos, antes de la fiesta luego muy de	*A*	*25*
5	*b*		mañana dauãles a beuer vna manera	*b*	*26*
6	*c*		de maçamorra que llamã chienpinolli:	*c*	*27*
7	*d*		cada vno bueja quãto queria: y al	*d*	*28*
8	*e*		medio dia ponjãlos todos por orden	*e*	*29*
9	*f*		en sus rencleras sentados, y dauanlos	*f*	*30*
10	*g*		tamales: el que los daua, daua a cada	*g*	*1*[2]
11	*A*		vno quãtos podia abarcar con vna	*A*	*2*
12	*b*		mano: y si alguno se desmãdaua a	*b*	*3*
13	*c*		tomar dos vezes maltratauanle, y to-	*c*	*4*
14	*d*		mauanle los que tenja, y yuase sin	*d*	*5*
15	*e*		nada. Esto hazian los señores por con-	*e*	*6*
16	*f*		solar a los pobres: porque en este	*f*	*7*
17	*g*		tiempo ordinariamente ay falta de	*g*	*8*
18	*A*		mãtenjmjentos.	*A*	*9*
19	*b*		Todos estos ocho dias baylauan, y	*b*	*10*
20	*c*		dançauã: haziendo areyto hombres y	*c*	*11*[3]

mugeres todos juntos todos muy ataujados con ricas vestiduras y joyas: las mugeres trayan los cabellos sueltos, andauan en cabello baylando y cantando cõ los hombres començaua este areyto en ponjendose el sol, y perseuerauan en el, hasta ora de las nueue: trayã muchas lumbreras (como grãdes hachas) de tea, y aujan muchos braseros o hogueras, que ardian en el mjsmo patio dõde baylauan. En este bayle o areyto andauã trauados de las manos, o abraçados, el braço del vno asido del cuerpo como abraçado, y el otro asimjsmõ del otro hombres y mugeres.

2. Marginal notation: *Jsilon he dios xonj.*

584 age to marry, they spoke to him of their wish to seek a wife for him. And he replied, thanking them for this solicitude which they showed in marrying him. Then they addressed the leading man who had charge of all the young men, whom they called *telpochtlato*, and they told him that they wished their son to marry, since [the son] held doing so to be good. For this they held a great feast for him and for all the young men whom he had in his care; and for this they held conversation with him, after having given food and drink to him and to all those whom he had in his charge. And at the beginning of the conversation they laid before him an axe for cutting lumber or firewood. This axe was a sign that that young man took his leave, now, of the company of the other young men; for they wished him to marry. And thus the *telpochtlato* departed content. After this the relatives decided, among themselves, upon the woman whom they were to give [to the son], and summoned the marriage-makers, who were some old, honored women, that they might go to speak with the parents of the young woman. [The marriage-makers] went two or three times, and spoke, and returned with the reply. During this time, the relatives of the young woman spoke among themselves, and, having decided to give her to him, they gave their consent to the marriage-makers. After this they sought a day of good fortune, of a sign of good disposition [among] which were acatl, ocomatli, cipactli, quauhtli. Having chosen one of these signs, the parents of the young man made known to the parents of the young woman the day on which the marriage should be performed, and then began to prepare the necessary articles for the wedding—[those] to eat and to drink, as well as such [things] as capes, smoke tubes, and flowers.

585 This done, they summoned the leading men and all the other people whom they wanted for the wedding. After the feast and [after] many speeches and ceremonies, those acting for the young man came at about nightfall to take the young woman. They carried her, with great solemnity, upon the back of a matron, and with many pine torches burning in two rows before her. Many people surrounded her, behind and ahead, until they brought her to the house of the parents of the young man. Having brought her to the house of the young man, they set them both by the hearth, which they always had in the middle of a hall, full of fire. And the woman was at the left hand of the man. Then the mother of the young man

[412] [777] [276] [482] [372] [312]

casarse, hablauanle en que le querian buscar su muger: y el respondia, haziendoles gracias, por aquel cuydado, que tomauan de casarle: luego hablauan al principal que tenja cargo de todos los mancebos, que ellos llamauan Telpuchtlato: y dezianle como querian casar su hijo, que lo tuujesse por bueno: y para esto hazianle vn combite a el, y a todos los mancebos, que tenja a su cargo, y para esto le hazian vna platica, despues de auerle dado de comer, y de beuer a el y a todos los que tenja a su cargo: y en principio de la platica, ponjanle delante vna hacha de cortar madera o leña. Esta hacha era señal que aquel mancebo se despedia ya de la compañja de los otros mancebos: porque le querian casar, y ansi el telpuchtlato yua contento. Despues desto determinauan entre si los parientes la muger, que le aujan de dar, y llamauan a las casamenteras, que eran vnas viejas honradas, para que fuessen a hablar a los padres de la moça, yuan dos, o tres vezes, y hablauan, y bolujan con la respuesta. En este tiempo los parientes de la moça se hablauan, y concertandose de darsela, dauan el si, a las casamenteras. Despues desto buscauan vn dia bien afortunado, de algun signo, bien acondicionado, quales eran acatl, ocumatli, cipactli, quauhtli, auiendo escogido alguno destos signos: los padres del moço hazian saber a los padres de la moça el dia en que auja de hazerse el matrimonjo, y luego començauan a aperejar las cosas necessarias, para las bodas, assi de comer como de beuer, como de mantas, y cañas de humo, y flores. Esto hecho conbidauan a los principales, y toda la otra gente, que ellos querian para las bodas. Despues del combite, y de muchas platicas, y cerimonjas: venjan los de la parte del moço a lleuar a la moça de par de noche, lleuauanla con gran solennjdad, a cuestas de vna matrona, y con muchas hachas de teas encẽdidas, en dos rencles delante della, yua rodeada della mucha gente, detras y delante, hasta que la llegauan a la casa de los padres del moço: llegada a la casa del moço, ponjanlos ambos, junto al hogar, que siempre le tenjan, en medio de vna sala, lleno de fuego, y la muger estaua, a la mano izquierda del varon: luego la madre del mancebo, vestia vn vipil muy galano a su nuera, y ponjale junto a sus pies vnas naoas muy labradas: y la madre de la moça, cubria cõ vna manta, muy galana a su yerno, y ceuasela sobre el hombro, y ponjale vn mastli, muy labrado, a los pies. Hecho esto, vnas viejas, que se llaman tiici, atauan la esquina de la manta del moço con la falda del vipil de la moça. Assi se concluya el

a band] from ear to ear, which was called "black sweat," and they also applied pyrites [to it]. And some extended a black [stripe], called "a plaster of rubber," to their faces, and also it was sprinkled with pyrites.

And thus was their hair shorn: All were shorn like young warriors; together, all were shorn alike in the manner of young warriors. And those who had their temples closely cropped, were well shaven down, well scraped clean with a sharp piece of turtle shell. And they applied yellow ochre to their [remaining] hair; they colored it the color of maize flowers.

And thereupon, when they danced, they carried before them torches, pine fire brands, which flamed with much crackling and hissing. And as they carried them, the leaders of the youths [went] squatting because of the burden, as if running with thighs bent. And the resin, as it were, fell in large drops, and the live coals scattered and fell one by one. And the [charred] pine wood fell bit by bit to the ground.

And along the sides the lighting was only from fire ladles held in the hand. They who gave light were youths who had fasted twenty days. They were spread out in a circle, ranged on the sides. On one side were those of Tenochtitlan, and on the other side were those of Tlatilulco.

And they did not dance; they did only one thing —they only provided light. And they were on guard and kept close watch on people; their office was to be attentive that none might dishonor a woman; that none might look upon a woman, lest one might jest [with a woman].

If anyone was seen even only intending it, or trying it, maybe later—next day or two days hence—they punished him. They beat him with flaming pine boughs.[6] Verily, they left him for dead.

And when all were dancing, sometimes Moctezuma emerged and came forth to dance, and sometimes he came not forth. Only if he wished he did so.

And that they might go in line when they danced, they held one another by the hand or about the wrist.

And some they grasped by the hand; all grasped hands. And thus they kept on with their feet, that they might take the dance steps all together with their feet. And they whirled about repeatedly; and they passed by the braziers, proceeding among [them]. They went back and forth among the rows of braziers. When they had reached the end [of the no ca petzuiaia, auh in cequintin imixtlan caana tlilli: itoca aujtolli no ca petzuja. 796r 302

Auh ynic moximaia, muchintin motiachcauhximaia, cenuetzia in motiachcauhximaia: yoan yn incanacacan qujconaloaia, vel qujcoconaloaia, vel caiochiquja: yoã qujtecoçãnujaia, qujtomjiolhujaia. [714]

Auh in ie iuhquj yn iquac ie mjtotia, tlepilli, ocopilli, qujniacana tlatlatiuh, cuecuetlacatiuh, cocomocatiuh: auh in qujnapaloa telpuchtegujoaque cenca eticiuj, iuhqujn tzitzintlacça: auh yn ocotzotl, iuhqujn chachapaca, yoan in tlexochtli tetepeuhtiuh, cecenmantiuh: yoan in ocotl calichachaiaca. [373] [516]

Auh in tlatenco, çan matlematica in tlaujlo: iehoantin in tlaviaia telpopuchti, in mocempoalçauhque, tlaiaoalotimica, ixtlapantimanj: cectlapal manj in tenochca, no cectlapal manj, in tlatilulca. [785]

Auh amo mjtotia, çan qujxcaujaia, çan ixqujch tetlaujliaia: yoan tlapicia, vel teixpicia, vel ymix intequjuh catca, ynic aiac ytla vncan qujmotequjtiz, ynic aiac vncan teixtlaxiliz, yn açaca vncan vetzcatiuh: [834]

intla aca oittoc, çan oc conjxxotia, coniximati, açoqujn jmoztlaioc, anoço qujn iviptlaioc, in qujtlatzacuiltia, qujujujtequj ocoquauhtica, tlàtlatlatiuh, ca micquj in qujcaoa. [684]

Auh yn iquac nettotilo, in Motecuçoma, in quenmanjan, oalqujçaia, oalmjtotiaia: auh in quenmanjan amo oalqujçaia, çan yiollo tlamatia: 796r 535

auh ynic tecpantiuj, in mitotia, monaoa, mocujtlanaoa.

Auh in cequintin, inmaiztech maana, nematiztech neoano: auh ynic qujiauhtiuj, yn imicxi, ynic tlayiaoa, çan ceniauh yn imicxi: yoan oncnitzioquiça, itlan quiçquiztiuj in tlaujlteti, itzalan quiquiztiuj, itic cacalactiuj, yn inepajpantli tlaujlteti: yn oacito yn

6. See Illust. 28.

space], once more they circled back and returned [whence they had started].

And when it all ceased, already it was late at night, already time for all to sleep, as when one noddeth; today [that would be] at about the ninth hour.

And when all had stopped, when the ground drum was undone, then all dispersed, all went, all betook themselves to their homes. The great noblemen, when it was done, were accompanied by torches; they went lighted by torches, carried for them, to their homes.

And the women who had danced then were assembled, after there had been the song and dance, and they led them off. Even so was done with the leaders of the youths. They gathered [the women] together, grouped them, rounded them up, placed them together, assembled them, hunted them out,—lest they might go off somewhere, lest someone might accompany them, lest some debauched youth might go with [one of them].

None the less, the noblemen addressed the matrons, that they might go and release some [of the women] or go and leave [one]. Not of their free will did [the women] go elsewhere; it was done on persuasion.

And when they released them, [the girls] were given presents. Gifts were given, and food was given. And likewise, favors were offered the leaders of the women, the matrons. They kept for themselves and carried that which they saved to their homes.

And the young warriors, the young warriors who had distinguished themselves, who were worthy of honors, made their plea for the women only in secret, not before others; perchance in his home [such an one] awaited her, perchance elsewhere he called her: just so, they ate privily.

And the woman came forth only at night and spent only the night [with him]; she departed when it was well into the night.

And if one was noted living in concubinage, thus he aroused anger; thus he gave offense. For this all assembled and held council there in the song-house.

Here, before everyone, they punished him. Because of [his crime] they cut off his warrior's hair dress; they took from him all his belongings—his adornment, his lip plug. Thereafter, they beat him *sorely with a pine stick, verily causing him to swoon;* they singed his head with fire; smoke rose, and blisters formed on his body.

And when they had indeed caused him to swoon, then they cast him forth.

vmpa tlantoc, oc cepa momalacachoa, in cujtlauic, oalmocuepa.

Auh in necaoaloa, ie tlaquauhioua, ie netetequipan: yn iuh mixtlaxilia axcan aço ie chicunauj ora.

Auh in ie izquich, yn oncacaoaloc, yn ompet veuetl, mec cecenmanoa, viujloa, yn izquichtin viuj yn inchachan: in veuei pipilti, onca caoalo, tlavilpan, tlaujlilotiuj, quintlatlaujlitiuj yn inchan.

Auh yn cioa yn otenaoaque, njman mocentlalia, in ie oncujcoianoloc, in qujiacana, yn iuhq' yn tiachcaoan muchioa, quinnechicoa, quintecpichoa, quimololoa, quincenquixtia, quicentecpichoa, vel quimixpepena, yn ma aca canapa ia, yn ma aca motetujcalti, in ma aca telpuchtlaueliloc qujujca:

tel in pipilti, qujmonilhujaia in cioa tlaiacanque, ynic cequintin qujncaoatiuj, tecaoatiuj: amo çan moiocoiaia yn canapa via, tetencopa muchioaia.

Auh yn ontecaoaia, vmpa motlauhtiaia, vmpa tlauhtiloia, yuã vmpa tlamacoia: auh *no* tlatlauhtiloia, in cioatachcaoan, in cioatetiacanque, motlacauja, motlatlacauja, quitquj yn inchachan innetlacaujl.

Auh in teachcaoan, inteachcauh, tlaiacatia, in mauiztililonj, çan ichtaca in qujnnaoatia cioa, amo teixpan, aço ichan in qujchietiuh, anoço canapa in qujnaoatia: çan iuhquj, yn ichtacaquaia.

Auh in cioatl, çan oalioealquiça, çan moioealpeloa, oc ueca ioan in quiça:

auh intla aca itto, in momecatitinemj, ic tlaqualanjaia, ic tlaiolitlaoaia, ica necentlalilo, yca nenonotzalo, in vncan cajcacali:

vncan teixpan quitlatzacuiltia, ic quitzotzocoltequj, muchi qujcuj'a in itepi.l ytlatquj, yn inechichioal, yn itempilol: çaçan quijujutequj, ocoquauhtica, vel quihiiocaoaltia, quiquatlechichinoa, tlẽtlecatlena, hasquaqualaca, *yn inacaio.*

Auh yn ouiquihijocaoaltique, yca oalmaiauj:

the sweet-smelling herbs should be gathered together which [the goddess] Xilonen needed when her feast was observed. And he arranged for all [things] and the incense-ladles which the temple needed when [the impersonator of] Xilonen died.

nen in iquac ilhujuh quiçaia, youan muchi ipan tlatovaia, in tlemaitl in itech monequja o calli in iquac miquja xilonen. 793

The Keeper of the Gods of Atempan.

The Keeper of the Gods of Atempan—behold what were his duties. This one required, and hence commanded, that there should be gathered together the feathers, the eagle-down and the painted eagle plumes, with which [she who was ornamented in the likeness of] Toci was adorned, when she died.

And this one cried out [summoning] the Huaxtec youths to do penances here at Atempan.

Atempan teuhoatzin.

In atempan teuhoatzin, inca in itequjuh catca, ichoatl ipan tlatovaia, ic tlanavatiaia, inic monechcauaia ihujil, in quauhtlachcaiutl, youan in quauhtevitztli inic mopotonjaia toci in iquac miquja

youan ichoatl quiçatzliaia in cuecuextteca in telpupuchtin, inic moçavazque vncã atempan. [203]

The Caretaker.

The Caretaker took charge of the songs of the devils, of indeed all the sacred songs, that none might do ill [with them]. Greatly was he concerned that they teach the sacred songs, and he cried [the summons] that the singers be gathered, or the chiefs, that they might be taught the songs.

Tlapiscatzin.

In tlapiscatzin quimocuitlavjaia in jnteuic Diablome in ie muchi teucujcatl inic aiac tlatlacoz, vel quimocuitlavjaia, inic quitemachtiaia in teucujcatl, youan quiçatzliaia inic monechicoxque in cujcanime anoço tetecutin inic quimomachtizque in teucujcatl. [533] [203]

The Keeper of the Goddess of Zapotlan.

The duties of the Keeper of the Goddess of Zapotlan were similar to what were the duties of the Keeper of the God of Atempan; for he was concerned with, and commanded that there should be gathered together all the paper, the incense, the [liquid] rubber, and the sweet-smelling herbs which [she who was arrayed in the likeness of] Tzapotla tenan needed when she died.

Tzapotla teuhoatzin.

In tzapotla teuhoatzin, çã no iuhquj in itequjuh catca, in juhquj itequjuh catca: Atempa teuhoatzin, ichica ça no muchi ipan tlatovaia, ic tlanavatiaia, inic monechicovaia amad in copalli, in vlli, youan in jiauhtli, in itech monequja in tzapotla tenan in iquac miquja

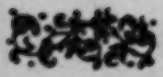
The Keeper of the God of Tezcatzoncatl.

The Keeper of the God of Tezcatzoncatl was concerned that there should be torches, or bundles of resinous wood used as torches. And the charge of this one was that he should collect the red ochre, the black stain, and the foam earclods, the sleeveless jacket, and the bells which [the impersonator] of Xiuhtecutli, the old god, needed when he died.

Tezcatzoncatl teuhoa.

In tezcatzoncatl teuhoa ichoatl ipan tlatovaia in ocuitl in tlapalli ixc youan ichoatl ixqujuh catca, in quiquichicovaia in tlavid, in tlili youan in popolcactli, in xicalli, in tzitzilli in itech monequja xiuhtecutli, veuetotol in iquac miquja [373]

3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7



[713] A Tree [Relation] of what Was Accomplished and of the Works Which Were Done in the Houses of the Devils.

Inelnaoca in nelchecolinli auoço tlatequjpanolinli in mochiooia teupan in tlacatecuhcalco.

The Education of Men.

Tlacuxitilistli.

The priest who educated [the young priests] led them by the hand to the priests, to those who dealt blows, to those who guarded.

In teixcahtiaia tlenamacac, imac concaoaia, in tlamacazque, in tlavinoqujnj, ip tlapianj.

Admonitions.

Tenoçotlalistli.

Thus they admonished them, that they might lead good lives; that they might not waste time nor live lazily.

ic quinnoçotzaia, injc vel nemjnque, in amo maviltinque, in amo tlatziuhtinemjnque.

Sweeping.

Tlachpanalistli.

[356] That they might sweep the courtyard of the temple, he cried out to all the little priests that they should sweep.

Injc tlachpanazque, in teoivalco quinnotzilia in jaquichtin in tlamacazcatepixtzitzin injc tlachpanazque.

The Laying of Fires.

Tletlalilistli.

And he had them see to it that they should lay fires, that they should watch them, where they set in order the various fires. And everywhere in the temple courtyard fires were laid; there perchance [even] ten rows [of them] burned—very many [of them].

[357] Ioan quinocujtlavilitaia, injc tletlalizque injc tlapialoia, vncan netetecoia in tleti itla, auh çan novjian in tletlaliloia in teoivalco, in tlequauco in vncan in vncã tlatlaia aço matlactecpantli cẽca nojec.

Guarding During the Night.

In iovallapialistli.

Guarding during the night: they who were priests cared for [this]; it was the duty of those who were trustworthy.

In iovallapialistli ixhoantin quinocujtlavjaia, in tlamaceuhque, in jutlamatque intequjuh caeca.

The Carrying of Wood.

Quauhçaqujlistli.

[357] The carrying of wood. Thus they took care that fire should burn in the priests' dwelling: those who were very young priests gathered it—they who were not yet very prudent.

In quauhçaquilistli, injc tlapiaia in tlatlaia calmecac, ixhoantin conocuja, in tlamacazcatepixtzitzin, in aiamo cenca ixtlamati.

342 643 [373] 644 722 And in the great palace, the ruler's residence, likewise was watch kept all night. Never did the fire go out. It was watched all night and made to burn with pine torches there in the residence of the ruler—at the Tlacxitlan, and the Teccalli, and the Tecpilcalli, the Quauhcalli, the Achcauhcalli, the Cuicacalli, the Cuncalli, and the residences of the lords throughout the city, and the priests' houses, and the majordomos' houses—where assembled the majordomos,—and the young men's houses which were placed in all the neighborhoods.[13] Then the youths filled the houses as they kept guard. None slept in his [own] house. The task of the youths was to go into the forest, in order that watch be kept within the city; for nightly there was light and fires were burned; thus was guard maintained.

Auh in vei tecpan in tlatoca, çan no iuhquj cecial in tlapialoia, aquenman cenja in tlel: çecial in tlapialoia, ioan tlauiloia ococica, in vncan iician tlatoanj, ioan tlacxitlan, ioan teccali, ioñ tecpilcalli, quauhcali, achcauhcali, cuicacali, ioan cuncali, in jntenetlaliaian tlatoque altepetl ipan, ioan calmecac, ioan telicali in janeçenquixtiaia calpixaque, ioan telpuchcali, in nouiian tlikitixtlacalpan mamanj: vncñ icacaltenj in telpupuchti in tlapia, aiac ichan oncochia, intequjuh cenca in telpopochti, in quauhtla ializtli, injc tlapialoia iitic altepetl injc çeçeioaĩ tlauiloia tlatlatiloia, injc tlapicloia.

643 542 FIFTH PARAGRAPH, in which is told how the ruler was amused.

The ruler, when he beheld and knew that the common folk and vassals were very fretful, then commanded that the ball game be played, in order to animate the people and divert them. He commanded the majordomos to take out the rubber ball, and the girdles, and the leather hip guards, and the leather gloves with which the ruler's ball players were dressed and arrayed. And things were arranged on the ball court; there was sprinkling, there was sanding, there was sweeping.

643 525 And all which the ruler was to wager in the game—the valued capes, the duck feather capes, the costly breech clouts, the green stone lip plugs, the golden ear plugs, the green stone necklaces, the golden necklaces, the wrist bands with large, precious,[14] green stones upon them, and all the precious capes and bedding—the majordomos brought out and placed in the ball court. And those who were to challenge and play ball against the ruler then matched all his costly goods. And all the poor folk placed [for] the ruler, each one, old capes like those which the vassals wore. And if they won from the ruler, then the majordomos brought out others and laid out all the costly goods which they had won of the ruler, and also they gave to the vassals all which they had won of the ruler.

INJC MACUJLLI PARRAPHO: ipan mitoa, in quenjn mellelquixtiaia, tlatoanj.

In tlatoanj in jcoac quixtaia, ;ujmatia ca cenca nentlamati in cujtlapilli, atlapalli macoalli: njman tlanaoatiaia, injc ollamalot, injc teellaquacoaia, injc tepaquiltiaia tlatoanj: quinnaoatiaia in calpixque, injc quioalcujaque in olli, ioan nelpiloni, ioan queçeoatl, ioan maiecoatl: injc mocencaoa injc mochichioa, in jollancaoan tlatoanj, ioan tlacencaoalo in tlachco, tlaujlilo, tlaxalujlo, tlachpano:

ioan in jxquich quixtlanjxoa tlatoanj, in tlaçotilmatli in xomoujxilmatli, in tlaçomaxtlatl, in chalchiuhtenxtli, teucujtlanacochtli, chalchiuhcozcatl, teucujtlacozcatl, matzopextli chalchiujtl vei ipan ca, tlaçutl: ioan in ixquich tlaçotilmatli, ioan pepechtli quioalquixtia in calpixque, ;quioallalia in tlachco. Auh in ixhoantin quinamjquixque, in collamjxque tlatoanj: njman jq'uamjcna, in jxquich itlatquj tlaçutli: auh in ie ix motolinja macoalli, icceciaca centlalia tlatoanj ica iiaiaçol in iuhquj quiquemj maçoalli. Auh intla oquixtlanque tlatoanj, njman tepatla, in calpixque quixcua in ixquich tlaçotli tlaxquixd, in oquixtlanjxque tlatoanj: auh in macoalti no quixmaca in jxquich oquixtlanilique tlatoanj.

13. *Tlatelolcalcqui: see Arturo Monzón: El calpulli en la organización social de los tenochca* (México: Instituto de Historia, 1949), p. 51, where the term *tlacxitlan* is defined as a small barrio or street. According to Orozco y Berra, *op. cit.*, I, p. 369, "*los pueblos grandes subdividían en varios calpulli ó barrios, cuando los particulares eran, estos calpulli divididos por calles ó tlacxitlan.*"

14. *Tlaçutl*: the corresponding Spanish text refers to dress, in which case the Aztec should read *chuxtl*.

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443 262 deer, mallards, young dogs and other things of that sort in their part of the market, and let us also mention the fruiterers, and the women who sold cooked food, dough [415] and tripe in their own part of the market; then every sort of pottery made in a thousand different forms from great water jars to little jugs, these also had a place to themselves; then those who sold honey and honey paste and other dainties like nut paste, and those who sold 443 lumber, boards, cradles, beams, blocks and benches, each [322 854] article by itself, and the vendors of *ocote*[1] firewood, and ● 373 other things of a similar nature. I must furthermore mention, asking your pardon, that they also sold many [281 364] canoes full of human excrement, and these were kept in the creeks near the market, and this they use to make salt or for tanning skins, for without it they say that they cannot be well prepared. I know well that some gentlemen [364 514] laugh at this, but I say that it is so, and I may add that on all the roads it is a usual thing to have places made of reeds or straw or grass, so that they may be screened from the passers by, into these they retire when they wish to purge their bowels so that even that filth should not be lost. But why do I waste so many words in recounting what they sell in that great market, for I shall never finish if I tell it all in detail. Paper, which in this country is [314 289 386 276] called *Amal*, and reeds scented with *liquidambar*, and full of tobacco, and yellow ointments and things of that sort are sold by themselves, and much cochineal is sold under the arcades which are in that great market place, and there [693 344] are many vendors of herbs and other sorts of trades. There are also buildings where three magistrates sit in judgment, and there are executive officers like *Alguacils* who inspect [324] the merchandise. I am forgetting those who sell salt, and those who make the stone knives, and how they split them

[1] Pitch-pine for torches